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The Athenian Mercury.

Tuesday, *August* 14 1694

Queſt. 1. *THE Bitter Almond taken into the Mouth, is extream bitter to the taſte; being bruiſed in a Mortar, and the Oyl expreſſed, the ſaid Oyl is found ſuperlatively ſweet. How doth the Oleginous part preſerve its ſelf from the Amertume of the whole being ſeparated, when united it retains it?*

Anſw. All Oyl by Expreſſion is inſipid, or comparatively ſweet (not being Volatile,) but driven out by neat and ſtrong Squeezing; whereby it flows ſeparately from the bitter Particles which remain with the Almond Cake.

Queſt. 2. *A Gentleman of a conſiderable eſtate, ſober, and of an indifferent perſon, but to ſay truth, no Politician; made Love to a ſiſter of mine, who ſtill rejected his offers, chiefly on account of ſeveral unfortunate expreſſions in his Viſits and Letters which he being ſenſible of, deſir'd me, who was willing to have it a match, to give him a rough draught of ſome Letters, which accordingly I did, and from time to time he ſent 'em her. However by comparing them with his former, ſhe diſcover'd, or at leaſt ſuſpected the Cheat, and has now quite caſt him off. Pray let me know if ſhe had herein marryed him, and he had prov'd a bad Husband, had not I been the cauſe of her misfortunes, and was't not a Fault in me to write thoſe Letters?*

Anſw. You had been the accidental cauſe, and ſo are a hundred others, of ſuch miſchief as they are not to anſwer for. If the Gentleman was a Fool, it appears by the ſtory he was a modeſt and tractable one, and might for ought we know, have made a moſt exemplary Husband; Since 'tis a ruled caſe, that men of Wit generally uſe their Wives ſcurvily, and will (if they can) be Maſters. Lay altogether, we think 'twas a piece of Kindneſs in you to the ſiſter, rather then a Fault, to write the Letters.

Queſt. 3. *Reading in the 7th Chapter of* Eccleſiaſtes *the* 16 *and* 17 *verſes I find theſe words*, viz.

Verſ. 16. Be not Righteous over much, neither make thy ſelf overwiſe, why ſhouldeſt thou deſtroy thy ſelf?

Verſ. 17. Be not overmuch Wicked, neither be thou fooliſh, why ſhouldeſt thou dye before thy time?

Anſw. The wiſe man in the 16 verſe, forbids us to boaſt of our own Juſtice, or to perform ſuch acts of Pietv as might injure our health; and to forbear exceſſive ſtudy for the ſame reaſon.

And in the 17 verſe, he ſhews us, that as we muſt not extol our own virtues, ſo much leſs are we to glory in wickedneſs and folly, and that in prudence alſo we are to forbear 'em, ſince they oftentimes ſhorten our lives.

Queſt. 4. *About two years ago I was Courted by a young Man, who at laſt gain'd my affections, and we Concluded to be marryed, upon which we broke a piece of money, and he made a vow to me, and I one to him: I was not at that time above* 16 *years old, and this was done contrary to the knowledge of my Father and Mother, for they much hated him. About a Month ago there came another young Man, by the Conſent of my Parents; to Court me, but my affections being fixt on the former, I could not poſſibly ſee the latter without trouble to my thoughts: upon which my Father and Mother examined me ſtrictly the reaſon, and I told them the whole matter as I have here related, which immediately Occaſioned ſuch grief and trouble to my Parents, that they vow'd never to ſee me more or take any further care of me. But with the aſſiſtance of good friends ſince, I have obtain'd a reconciliation upon Condition, and promiſe, I never Marry the firſt, or ever keep him Company, I have nothing but what my Parents will pleaſe to give me, but the firſt do's not value that?*

Gentlemen, I humbly beg your ſpeedy anſwer how far the Duty of a Child reaches to Careful Parents in this reſpect, and whether, if I ſhould be forc'd by my Father and Mother to Marry the latter, I may do it Unſinfully, tho I have told him and them I never can Love him; I would willingly all with a good Conſcience in this affair, and ſhall altogether do as you adviſe. I believe the firſt young Man is as able as the laſt to maintain me?

Anſw. The Children are at the Parents Diſpoſal, and cannot, without their Conſent, contract any Vows, but what they have a Power to make Void as ſoon as they know of 'em: yet eſpecially in this caſe of Matrimony, Parents are Obliged to be very tender, and not contradict them, except where it would be to their very great Damage, ſince ſo much of their Happineſs depends on the Choice, and 'tis they muſt Suffer, and not the Parents, if they are Unequally Matcht. It's probable your Father and Mother Love you, and ſome conſiderations of this Nature, may prevail with them, to conſider your Inclinations, ſince you ſeem to intimate the firſt of your Lovers to be as capable to Maintain you as the laſt, and their refuſal to be occaſioned by ſome prejudice: but if this won't do, and they perſiſt in refuſing their Conſent to the firſt, you'll do very well to follow their Example, in reſpect to the laſt: For we'd adviſe none to marry but where they can love, if e're they intend to be happy in that State, the Life being either agreeable or diſagreeable, according to the ſhare there is of Love; and it is very ſeldom obſerved to come afterwards.

Queſt. 5. *I'm an Apprentice to an Handicraft Trade, and my Time near expired; ſo am particularly Intruſted by my Maſter in the management of his Affairs. Our Dealings are about Buildings. He often commands me to act what to my knowledg is contrary to Juſtice, and his own agreement, both as to Work and Materials: but it cannot, without my diſcovery, be known to the perſons concerned. Pray, your Opinion, whether I ſin in obeying, and how I am to behave my ſelf under ſuch Circumſtances?*

Anſw. You ought ſubmiſſively to tell your Maſter that you deſire to be excus'd from ſuch proceedings; but if that won't prevail with him, you muſt abſolutely refuſe to do what he commands of that Nature; no Maſters Commands being further binding than they are Juſt and Lawful.

Queſt. 6. *The great Reſpect and veneration I have for the Holy Bible, makes me ſometimes wiſh that I could chuſe a Collection of ſuch places as are chiefly fit for Meditation Morning, Evening, and on* Sundays; *becauſe my buſineſs will not permit me to read ſo much as I would willingly do; and beſides, I doubt my Judgment in the Choice of ſuch as are moſt proper; and therefore conſidering how readily you are to aſſiſt every one with your Advice, I hope you will not be leſs kind to a Requeſt of this Nature, ſince it may be a publick Good to ſuch as are under my circumſtances, and either want time, or a knowledg how to chuſe for themſelves.*

Anſw. We ſhould be as willing to do a Service of this Nature as of any other; but it is not for proper to fill our Paper with what moſt are ſuppoſed to know; but for you, and ſuch as are unacquainted with it, we can't direct you better than to read the *whole Duty of Man*, and the *Practice of Piety*, by the help of which Books, you'll be able to chooſe for your ſelf.

Queſt. 7. *Wherein do the Chriſtians of* Armenia *differ from the* Latin *Church?*

Anſw. They affirm there is but one Nature in Jeſus Chriſt, following the Error of *Eutyches* and *Dioſcorus*.

That the Holy Ghoſt proceeds only from the Father, as the *Greeks* held; they believe the Souls of departed Saints, enter not into Heaven, before the day of Judgment; That the Souls of the Wicked are neither in

Hell

Hell nor Purgatory, but in the Air, there expecting the laſt Judgment with the Righteous.

They Celebrate neither feaſts nor faſts after the ſame manner as the *Roman* Church do, nor admit of Confirmation, or Extream Unction; they mingle no water with their wine in the Eucharift.

The Laity amongſt them receives the Communion under both kinds, they maintaining it ought to be given ſo to the People, and therefore they dip the bread in the wine before they adminiſter it; they give the wine in Earthen and wooden *Chalices*.

A man is permitted amongſt them to give his wife a bill of divorcement upon any occaſion whatſoever.

They likewiſe give the Eucharift to Children before they come to the uſe of their Reaſon.

Queſt. 8. *Tho young Heirs that are under Age are not forced by the Law to Pay ſuch Debts as they ſhall contract in their Minority, yet does not Honour and Conſcience oblige them to be Juſt and True to their Word, for there is no doubt but they make a great many Promiſes before they are truſted; or do you think Perſons are their Creditors, deſerve to look their Mony for their Folly.*

Anſw. If in ſuch a caſe, he that ſhall borrow without the Parents or Guardians conſent enriches himſelf by it, he is undoubtedly obliged to pay it from this inviolable Law of Nature, *That no perſon ought to enrich himſelf to the detriment of another.* But if what he has borrowed has only injured and impoveriſhed him, as it generally happens in ſuch caſes, and the payment of it would reduce him to low circumſtances, and almoſt ruine him, we believe he is not oblig'd to be ſo very exact in diſcharging the Debt, tho he ought to have ſome conſideration that he has injured thoſe Perſons he has Borrowed of, as well as himſelf, and therefore ſhould make all reaſonable Reſtitution he can. But as for thoſe that lend them Mony, if it is done, as moſt commonly we ſee it is out of a Deſign to make a Prey of 'em, we ſhou'd have no great Compaſſion for 'em if they loſt all; tho ſometimes it may be lent by a Friend to ſuch as have unjuſt and unkind Guardians, but then 'tis but a ſmall matter, and done for their Conveniency, and ought both in Juſtice and Gratitude to be repaid.

Advertiſement.

To Morrow will be Publiſhed,

☞ The Works of the Right Honourable *Henry* late *Lord Delamer*, and Earl of *Warrington*, containing his *Lordſhips Advice to his Children, ſeveral Speeches in Parliament*, &c. with many other *Occaſional Diſcourſes* on the Affairs of the two laſt Reigns. Being **Original Manuſcripts** Written with his Lordſhips own Hand; never before **Printed.** Printed for *John Lawrence* at the *Angel*, and *John Dunton* at the *Raven* in the Poultry.

The Gentlemans Journal for the War: *Being an Hiſtorical Account and Geographical Deſcription of ſeveral ſtrong Cities Towns and Ports of* Europe, *with Authentick Draughts of the Fortifications of every* City, &c. *Engraven on Copper Plates. Of theſe are already Publiſh'd* Part the firſt, *containing a Deſcripsion of many Warlike Inſtruments made uſe of in* Sieges, &c. *Of theſe Cities, Towns and Ports, viz.* Dunkirk, Maeſtricht and Huy, Mentz, Breſt *with a Chart of the Roads and Coaſts adjacens, The iſland, City and Port of* Cadiz, Pignerol, Caſal, Cobientz, Bonn, Charleroy *and* Aeth. Part the Second, *containing Deſcriptions and Draughts of* St. Malo, *with a Chart of the Coaſts adjacent.* Bell-Iſle *a Draught of the Chief Town and a Map of the iſland,* Newport Oſtend, Mons, *and* Namur. Part the Third, *now newly Publiſhed, containing a Deſcription and Draught of* Liege, Coni, Oudenarde, and Philipsburg. *Printed for* A Swall and J. Child *at the Unicorn at the Weſt End of St.* Paul's.

At the Harrow in the Poultry is to be Let,

One ſide of the Shop, with a Chamber, and a Light Cellar with a Chimney in it. The Shop fit for a Haberdaſher of Hats, or of ſmall-Wares, or any Neat Trade. Enquire at the place aforeſaid.

☞ IN *Grays-Inn-lane* in *Plow-yard*, the third Door, lives Dr. *Thomas Kirleus*, a Collegiate Phyſician, and Sworn Phyſician in Ordinary to King *Charles* the Second, until his death; who with a Drink and Pill (hindring no Buſineſs) undertakes to cure any Ulcers, Sores, Swellings in the Noſe, Face, or other parts; Scabs, Itch, Scurfs, Leproſies, and Venerial Diſeaſe, expecting nothing until the Cure be finiſhed: Of the laſt he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and ſo deſtroys many. The Drink is 3 *s.* the Quart, the Pill 1 *s.* a Box, with Directions; a better Purger than which was never given, for they cleanſe the Body of all Impurities, which are the cauſes of Dropſies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you truſt in Phyſick, for it's become a *common Cheat* to profeſs it. He gives his Opinion to all that write or come, for nothing.

THE *Sale of Starling Plate will certainly be Drawn on the* 29*th of* September *next, full or not full, in proportion to what is then ſold (the Books to be ſhut* 6 *days before) at the Muſick-room in* Charles-ſtreet, Covent-garden, *begining preciſely at* 8 *of the clock in the Morning. Tickets may be had of Mr.* John Bowman *at the* Flower-de-Luce, *near the* New-Exchange *in the* Strand, *Mr.* Robert Cole *at the* Anchor *over-againſt St.* Dunſtan's-Church *in* Fleet-ſtreet, *Mr.* John Foden *at the* Golden-Faulcon *near* Fetter-lane-end *in* Holborn, *Mr.* J. Burningham *at the* Black-Raven *in* Newgate-ſtreet, *Mr.* Sam. Layfeild *at the* White-horſe *in* Lumbard-ſtreet, *Mr.* Edw. Barſham *at* Ratcliff-Croſs, *Mr.* Andrew de Cayne *at* Biſhops-gate, *Mr.* Makepeace Holloway *at the* Cup *in* Leaden-hall-ſtreet *near* Ald-gate, *Mr.* Moſes Sykamore *at the* Star *on St.* Margaret's-Hill *in* Southwark, *Goldſmiths, Mr.* I. Ward *at the* Mere-maid *in* Cheap-ſide, *and at his Shop under the* Corn-Market *in* Briſtol *City, during the Fair, Mr.* Jonathan Millner *in* Popes-head-Alley *near the* Royal-Exchange, *Mr.* James Brindley *at the corner of* Fetter-lane *in* Fleet-ſtreet, *Mr.* Henry Banes *Merchant in the City of* York, *Mr.* Tho. Garret *in* Bell-yard *near* Temple-bar, *and at his Shop at* Tunbridg-wells, *Mr.* Marſhall Smith *next* Bedford-gate *in* Charles-ſtreet, Covent-Garden.

ON Ludgate-Hill, *next Door to the* King's-Arms *Tavern near* Fleet-Bridge, *any perſon may be furniſhed with a Water for taking away the* Freckles, Pimples, Worms and Morphe in the Face. Elixir Salutis, Ballamum Vitæ, Tinctura Vitæ. *An excellent Water and Ointment for the Eyes. Ointments for the Rickets, Burns, Scalds, Wounds, Aches, Sprains,* &c. *Powders, Dentrifices, Elixers, Eſſences Oils, Spirits,* &c. *for the eaſing and curing of moſt Diſtempers incident to humane Bodies. Prepared and Sold by* B. L.

*** MR. Switerda *having for the ſpace of* 10 *years paſt, been entreated by ſeveral worthy perſons to keep Boarders, as he has formerly done, is now reſolv'd to comply with their deſire, and will accordingly order his affairs, to accomodate ſix ingenious and tractable youths (if they can but read and write* Engliſh) *and ſuch whoſe circumſtances will permit them to abide with him for the ſpace of two full years, and if they be not compleated in that time in the* Latin *and* French *Tongues, he undertakes to teach them after that, for nothing, till they are perfected. And further, if any one can produce a Schollar better taught within the limited ſpace as aforeſaid, he does hereby oblige himſelf to his* Majeſty *King* William *in a forfeiture of fifty pounds Lawful Money of* England, *which Sum in Value ſhall be rais'd, and paid out of that his Eſtate, left him by his Brother* Colonel Switerda, *who dyed in the Millitary ſervice of the Elector of* Bavaria. *He alſo intends that his Uſher, who ſhall be ſufficiently Qualified, ſhall teach in ſuch convenient places near the Thames, where the Gentry reſort, and their profiting ſhall be ſo inſpected by himſelf, as may be in no wiſe prejudicial to his other Schollars. He teaches at preſent, at his Houſe in Arundel-ſtreet, next to the white Lyon, and Tueſdays, Thurſdays and Saturdays at the Green Man in Queen-ſtreet near Cheapſide where may be had* Latin *and* French Hiſtorical *and* Grammatical Cards *as alſo* Syntaxis Ornatan: *He teacheth Ladies twice a Week abroad.*

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